The Common Cause

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All MSS. and letters relating thereto should be addressed to the Editor, THE COMMON CAUSE, *Evelyn House, 62, Oxford Street, W. 1. Telephone: Museum 2702.]*

Notes and News.

Women M.P.'S.

It is to our staunch friend, the Labour Party, that the pleasure will fall of introducing a bill making women eligible for election to the House of Commons. This event will occur on October 15th, at the re-opening of Parliament, and it should be of great interest to all women. In the old days the antis used to point out to the innocent and unsuspecting public that to give women votes would inevitably lead to having women in Parliament; indeed, this danger was one of Lord Curzon's fourteen reasons against women's suffrage. Lord Curzon was quite right: women do mean to pursue to its logical conclusion their new power of citizenship. They intend that the State shall make use of the most valuable services of which women are capable. The State has a present need of the highest principles, the best brains, and the keenest foresight that either sex is capable of exercising; and their need will not decrease.

The House of Lords.

Lady Rhondda, a peeress in her own right, is claiming a seat and a vote in the House of Lords. Should her claim be allowed, she will not be the first woman to take her seat in the Upper House; in the Middle Ages several Abbesses answered the King's summons. It is nowadays the Lord Chancellor who, as servant of the Crown, issues such summonses, and it is by this method, and not by legislation, that their old right and duty will be restored to peeresses.

Equal Pay.

The Committee appointed by the Government in August to investigate and report as to the relations which should be maintained between the wages of women and men, having regard to the wages of both, as well as to the value of the work, began taking evidence on Tuesday, October 1st. The proceedings were in private. Mr. Justice Atkin is chairman, and the other members of the Committee are Dr. Janet Campbell, Sir Lynden Macassey, Sir W. W. Mackenzie, Mrs. Sidney Webb, and Sir Matthew Nathan (secretary). The N.U.W.S.S. is among the organisations who have been invited to give evidence.

What We Want in a Ministry of Health.

It is a long time since people first began to talk about a Ministry of Health: at this moment, we hear, a bill is before the Cabinet. The idea is closely connected with the honoured name of Lord Rhondda. He broached it, and had he lived we had hoped that his constructive wisdom would have given it practical shape. He was best fitted to do so, for the same imaginative statesmanship that made food control—an alien, and at first a hated thing—not only effective but actually popular, is needed to grapple with this great problem. A Health Ministry is, we believe, urgently needed, but unless it be the right kind of Health Ministry it may easily do more harm than good. It is one of the pieces of reconstruction about which all intelligent voters ought to think, and to think hard. From this thought, two or three principles will at once emerge. One is that the Ministry must be something more than an administrative department. Some of us feel that we have already too many of these, and that if there is one thing we do *not* want to do at this moment it is to create a fresh army of officials to interfere in our daily lives. For this reason it is doubtful whether, except indirectly, the Health Ministry should administrate at all. It should, we believe, work largely through existing bodies and educate them, as well as the public they rule. It must be in close touch with public opinion, and it should, we venture to think, take special account of the opinion of women, since they have a special interest in health questions, being not only citizens, but those who are most responsible for the rearing of children. And, as it must be in touch with the general experience of the community on the one side, so it must be in touch with expert knowledge on the other. It must stimulate scientific research, and it must be the channel through which the results of that research reach civic life. Lastly, we would say, that it must be imperial in its scope. It is one of the advantages of a great composite commonwealth, like the British Empire, that it can gather in many different kinds of knowledge, and bring results of many different kinds of experience into a common store. It can try experiments and venture on constructive efforts which are hardly possible for smaller communities. Such an effort should the Ministry of Health be: if properly carried out, it will not only make an immense difference to our own future as a nation, but will help to educate mankind.

Endowment of Motherhood.

The Endowment of Motherhood is another constructive measure which is beginning to be much in the public mind, though about it there are diverse opinions. An important Conference was held at Manchester on this subject last week, on the initiative of the Manchester and District Federation of Women's Suffrage Societies. The basis of discussion was the report on which we publish an article this week. Mr. Henderson and Prof. Unwin were among those who spoke—the former supporting and the latter opposing the scheme. For the report and for some of the arguments in favour of the endowment of motherhood we refer our readers to the article on page 282.

The American Federal Amendment.

It is a deep disappointment to learn that the American Senate has failed to pass the Women's Suffrage Amendment by the necessary two-thirds majority. The voting was fifty-three for, and thirty-one against. This will, we believe, be a sorrow to President Wilson and to those who care for democracy in all parts of the world.

TOWARDS THE SAME GOAL.

By Mrs. Henry Fawcett, LL.D.

As the date of the General Election draws nearer, and a General Election involving issues of such immense importance, women will be considering deeply in what manner they shall exercise the direct electoral power now placed in their hands for the first time.

It has been our pride all through the history of the N.U.W.S.S. that it has been composed of men and women of all parties and of no party; therefore, we have been accustomed to a somewhat wide and charitable outlook upon party differences. But this is a time when the ordinary differences between parties are in abeyance, and thousands of women will feel, and feel rightly, that in casting their votes they must place before their own minds as their objective the welfare and safety of the nation as a whole and not their own special interests as women. As a manifesto of one of the principal political groups has lately put it, it is the paramount duty of all good citizens without distinction of party to subordinate for the time all other purposes, and to support with every effort and sacrifice the national cause.

In this I feel there will be very general agreement; but there is a point of view which perhaps may not have presented itself to some of the readers of The Common Cause, from which, as it seems to me, the cause for which suffragists have been struggling for the last fifty years is really identical with, or rather perhaps may be described as an aspect of, the general cause for which the war is being waged.

This view has lately been presented very powerfully in letters addressed by President Wilson to individual U.S.A. Senators, urging them to vote for the Women's Suffrage Federal Amendment to the Constitution, on the ground that the loss of the amendment would call in question the sincerity of the United States as the champion of the principles of democracy and self-government. The passage of the amendment, he urged, was therefore of more than national, it had become of world-wide, importance. How, and in what sense could the United States claim to stand for the principles of liberty and of government by the consent of the governed, so long as this principle was not applied to the women of the country? "I feel," said the President, "that much of the *morale* of the country and of the world will repose on our sincere adherence to democratic principles, and will depend upon the action which the Senate takes in this now critically important matter." The President feels as his great predecessor, Abraham Lincoln, felt about slavery; that it was impossible for a democratic community to exist upon a basis which was half free and half in subjection.

The conviction that the real issue at stake in the war is the conflict between the opposing principles of Government by consent of the governed, and government by autocracy may not be universally accepted; but it is powerfully and potently believed by many of us, and it has been expressed over and over again by nearly all the leaders of political thought in our own country and by our Allies, and never more clearly than by the American representatives of the Labour Party at the recent Inter-Allied Labour Congress in London; for the opening sentence of their message to their fellow delegates stated: "We recognise in this world war the inevitable conflict between autocratic and democratic institutions, the contests between the principles of self-development through free institutions and that of arbitrary control by groups of individuals for selfish ends." In such sentences every suffragist will recognise at a glance a statement of the fundamental basis of the suffrage cause. They contain the whole principle for which we have been struggling for nearly two generations. But it does come with something like a flash of keen joy when we recognise that what we have been living for for some fifty years is now, on a world-wide scale, being fought and died for by millions of men in every part of the world. Their work and ours present no antagonism; they represent, on the contrary, identity and fusion; and are, in fact, merely two aspects of the same thing.

Our object all along was to gain for one half of the population the recognition of the principles of self-government which the other half professed. There may have been times during this struggle when we could not see the wood for the trees; but, on the other hand, there were other times when the road was so clear that the wayfaring man, though a fool, could not err therein. And these considerations should give us courage and confidence to go on pursuing our aim of developing in every possible way the free citizenship of women. Such work will not be antagonistic to the national cause; it will, on the contrary, be ancillary to it. We may even claim that if it had not been for the practical education which the women's movement in this country has afforded, and not to one sex only, women would never have been able to play the great part which they have played in helping their country's cause during the last four years. Examples will occur to every reader. How, for instance, could women have rendered the important service to their country which they have given as doctors and as organisers and controllers of hospitals if it had not been for the great and successful struggle, headed by Dr. Elizabeth Garrett Anderson and Dr. Sophia Jex-Blake, in the last century to open the medical profession to women?

Much on these lines has been done, but much yet remains to do before anything that deserves to be called equal citizenship for women is attained.

Women have now gained a large share of political freedom; but they have not attained industrial freedom; such as they have obtained during the war is precarious, standing as it does on an unstable foundation; their inequality before the law is still lamentable and startling; professions for which they are well qualified are still closed to them; the legal relations between parents and children, the marriage and divorce laws, the laws of inheritance, the laws relating to moral offences are all notoriously unjust and one-sided, and are therefore a source of national weakness. There is great wisdom in the warning given by the poet Sir Rabindranath Tagore to his countrymen that it is of little use trying to build up a structure of political freedom upon the quicksands of social slavery. In the grave problems which will await solution after the war the country will need the intelligent interest and active co-operation of all its citizens, women as well as men. There is much more chance of these problems being successfully grappled with when we have made a nearer approach than we have made yet towards the realisation of the equality of opportunity and equal citizenship for which the N.U.W.S.S. now stands. Therefore, we may claim that in pursuing these aims we are working for our country and helping to lay the foundations of a better and happier England than has ever existed in the past.

From this point of view, I call upon the Societies of the National Union to maintain their organisation in efficiency and vigour, knowing that by so doing they are building up the strength of the nation for the difficult times that must necessarily follow even the most triumphant issue of the present conflict.

The Endowment of Motherhood.

The last four years have made us realise that many things which we thought impossible can and will come to pass. The war has taught us that nothing is too horrible to happen, and some of the accompaniments and results of war have made us feel that nothing is too good to hope for. Women have been at least partially enfranchised, and the principle of equal pay for equal work has been accepted by public opinion. Two things more are necessary to establish the economic freedom of women; one is that all forms of employment and opportunities for training should be opened to them as freely as to men, and the other is that their special work as mothers and housewives should be recognised as having more than a sentimental value, and should take its proper place in the State.

It is from this point of view that the report of a small Committee which has recently been investigating the question of the endowment of motherhood will be most interesting to readers of The Common Cause.* The report takes the form of a definite proposal for allowances to mothers and children.

* The Report can be obtained from Mrs. Emile Burns, 34, Downshire Hill, N.W. 3.

Those who study it will realise that there are many arguments for endowment of families besides the central feminist argument that it is one of the necessary steps towards the complete freedom of women.

One of the chief aims of every society must be to provide for its own continuance. Up till recently, as the report points out, the nation has only done this through the wages of individuals. Children, until the age when they can become producers, mothers, during the time when their work in bearing and rearing children keeps them from wage-earning, and those who are too old or too infirm to earn have been supported by the wages of adult relations. This system was to some extent broken down by the introduction of old age pensions, school meals and the insurance acts, and in the case of our fighting men the State has definitely undertaken the support of the families, fixing separation allowances not on the basis of the value of the man's work, but on the number of children in his family. The effect of this on the children of the rising generation is known to have been good. The evidence from school inspectors and from doctors under the Board of Education was that in 1916 children were on the whole better fed and better clothed than they had been at any time since medical inspection of schools was introduced. The system under which the children of the nation were supported out of wages was as bad and wasteful, from the point of view of maintaining national existence and health, as a system of rations which took no account of children would be: every departure from it is an advantage to the children. Its total overthrow by the introduction of family endowment would be so good for them that it would be a great encouragement to people to have them, and so would do away with the restriction of families among the most provident and far-sighted classes of citizens, which may otherwise have such a disastrous result on our national life. It would be a step towards that fairer distribution of wealth which everybody is beginning to long for, it would raise and equalise the standard of living, stimulate energy, and thus encourage the production of wealth.

Turning to what may be called the feminist side of the question the report says:—

"This conclusion is also supported by considerations bearing on the employment of women. The large increase in the number of women in industry during the war, and the need for the full utilisation of the country's resources after the war, will tend to raise in a much acuter form the difficulties which the employment of women in competition with men have raised in the past. These difficulties are closely connected with the present system of providing for the next generation. The fact that the majority of male wage-earners either have to maintain a family or are young men who expect to do so shortly, while the majority of women wage-earners work for their own subsistence, or are only partly responsible for the maintenance of others, has led to a general acceptance of lower standards of pay for women than men, even when they do the same work. The result is that men, with some justice, look on women workers as blacklegs, and resist their admission into the higher-paid and more skilled branches of industry. In the past this resistance, combined with other successful in confining women to a group of trades concerned with the causes connected with the traditional attitude to women, has been largely domestic arts, and so recognised as their own, and to the least skilled branches of men's trades. The discovery during the war of the potentialities of women in industry has to a great extent broken down this barrier, and it is clear that in future the industrial competition between the sexes is likely to be much keener than before, and unless some means of adjustment can be found may constitute a most serious menace to the men's standard of life. On the other hand, any attempt to prevent women from exercising their newly found powers and to force them back behind the traditional boundaries is certain to be resisted both by employers and by women themselves as a great waste of human capacity."

It will certainly be resisted by women not only as "a waste of human capacity," but as servitude. In the past it was possible for people to think that women were unfit for a large number of trades and professions because they were women: under the pressure of war they have demonstrated that they are not unfit; to exclude them by force from things that they themselves and everybody else know that they can do would be to treat them as slaves.

"Equal pay for equal work," says the introduction to this Report, "is only one-half of the women's demand. The other half is to win admission (wherever the work is suitable) to an equal place, when their skill merits it, among the craftsmen of the better organised unions. To tell a woman that she shall have equal pay, whenever she is allowed to do a man's work, is a mockery if at the same time the doors of all the upper rooms in the house of industry are closed against her. Her battle is only beginning, so long as all the more exclusive crafts, from barristers to compositors, refuse to admit her to their privileges."

The truth of this will be recognised by every feminist. Equal pay for equal work seems now to have been accepted by the public, but we shall not really be able to test their attitude towards the other half of the demand till the period of competition for employment which seems likely to follow the war. Nor will equal pay and free admission to trades and professions be sufficient to ensure the full economic freedom of women unless they are accompanied by payment to women for their special domestic work. The wages paid to women in the past have been, I believe, not so much the result of their not being expected to have dependents (an expectation by no means always fulfilled!), as of the very much less disputable fact that the non-recognition of the economic value of their work in the home has depreciated the value of their work outside it. To this may be added the fact of the social and economic subjection of women. A woman has been regarded as a less valuable creature than a man, and it has followed that her work has been regarded as less valuable. The enormous mass of domestic labour that women have always done has not been recognised as having any money value at all; of course; therefore, when women have gone out to work they have been willing to work for a very little, and men have been so used to seeing women work for nothing that they have felt it an extravagance to pay good wages to any woman. I have known married women who have brought up families and borne the whole burden of work within the home to whom it was a *surprise* to find (when the opportunity for leaving their homes came) that they could earn their living in other people's houses. "Only to think that I can keep myself without asking my husband for anything. Why, I lie awake at night rejoicing," said a respectable woman of fifty, who had a perfect genius for cooking, and had only just discovered that she could earn money by it. Had there been equal pay for equal work she could easily have supported a family on it; as it was, it was difficult for her employer to induce her to accept a reasonable wage for what she had so long done for nothing in her own home.

For this reason, I believe it to be of immense importance that there should be not only endowment for children, but also endowment of mothers—and I am glad that this is the proposal made in the report. It brings forward a concrete scheme for allowances to mothers from the time of their pregnancy till the time when the youngest child reaches the age of five years, and for children from the time of their birth till their fifth birthday. The sum proposed is a flat rate of twelve shillings and sixpence a week for all mothers, five shillings a week for the first child, and three and sixpence a week for each subsequent child. This is regarded by the framers of the scheme as a preliminary measure; they desire that the time during which the allowances are given should ultimately be extended from the first five to the first fourteen years of the child's life. The arguments for a flat rate rather than a graded rate are given in the report, but the opposite set of arguments are treated in an appendix. In the same way the report proposes to treat illegitimate children and their mothers in the same way as legitimate, but the arguments against this course are set forth in the appendix.

It is calculated that the scheme would cost the nation about one hundred and forty-four million pounds annually, and it is obvious that those who uphold it will have to bring forward grave arguments in order to justify a proposal which involves such vast expenditure. This they have endeavoured to do in the report. They do not make proposals as to the method of taxation by which the money could be raised, as they consider that this is bound up with the general question of State finance, and therefore outside the scope of their discussion, but they point out that according to the latest estimates the annual national income is considerably over three thousand million, and that more than half of it is drawn by the classes now liable to income tax. "That is to say, the scheme could be financed entirely by a tax averaging five per cent., or a shilling in the pound, on all incomes . . . or by an addition to the present income tax averaging two shillings in the pound." They do not, however, regard a further tax on incomes as the only possible method of raising the sum required, and they indicate directions in which the endowment of motherhood would effect economies in our present expenditure. All this should be studied in the report, which will be of deep interest to feminists whether they agree with it or not.

The economic freedom of women must be sought for along three paths: equal pay for equal work, whether it is done by women or men, some pay for all work whether it is done in the home or outside it, and the full opening of all professions and all kinds of training to women on the same terms as they are open to men. When these three paths have been followed they will be found to lead to the same goal, and we may hope to reach a happy state of things in which every human being will be able to follow his or her own vocation; and all the work there is to do, from washing babies to the construction of aeroplanes, will be better done, because it is in each case done by the people who by nature and nurture are suited for it.

I. B. O'Malley.

The Problem of the Unmarried Mother and Her Child.

Mr. Edwin Gray, convener of the Public Service Committee of the National Union of Women Workers, has lately published a very interesting and illuminating pamphlet on this difficult problem—a very old problem but now become more difficult and more pressing under the changed condition of a *status belli*. Most women both in public and private life are at one time or another brought face to face with some hard case or another, and learn for the first time the harsh treatment meted out to the offending women, the indulgence granted to the man, the cold indifference if not active hostility of society towards the helpless babe.

But it is the war that has waked us up, the wholesale deaths of our sons, the slaughter one may say of a whole generation, that has increased the value of infant life even of the ill-born. The National Baby Week Council has come into existence, and the Mansion House Conference of February 14th, 1918, on the question of infant mortality resulted in a National Council being formed from the Child Welfare Council of the Social Welfare Association with representatives from local Municipal Councils, Voluntary Organisation, &c., especially for securing better provision for, and the protection of, the unmarried mother and her child.

One seldom hears now the objections of anti-war time that such children were better out of the way, that the burden of supporting such outcasts came heavy on the respectable citizen, that it was better to let the weak die out and the fittest survive—one must consider the race summed up in the words of a genial and responsible municipal councillor: "Let the poor little beggars die—best for them and the parish."

The number of illegitimate births has very naturally been steadily on the increase since the war, the emotional tension, the tragic separations, the patriotic sentiment, "We cannot say 'No' to a soldier," the Epicurean doctrine "Let us eat and drink for to-morrow we die," all tend to increase irregular intercourse. There are also many hard cases of marriages promised which have been broken through no fault of the soldier, owing to death, grievous wounds, insanity, or even simply from the impossibility of obtaining leave in time to legitimatize the child.

The average number of illegitimate births has for some years past been between 35,000 and 40,000 a year. In 1916 the figures reached 37,689, an increase of 1,444 on the previous year, though the aggregate number of births fell at the same time by more than 29,000. The death-rate per 1,000 of illegitimate children is more than double that of the legitimate, the average of five years, 1911-16, gives 205 against 102. The excess of mortality is the more disquieting, as Sir Bernard Mallet remarks, because it occurs the first week of life, and especially on the first day.

Mrs. Gray gives a short but succinct sketch of our cruel bastardy laws which every newly-qualified woman voter, being as we take it "a lover of souls," will do well to study. A bastard is *filius nullus*, he has no relations except descendants, though the law has to a certain extent recognized nature by decreeing that he must not marry his mother nor his step sister. On the other hand no bastard can be called upon to support either parent in sickness or old age under the Poor Law, though the old Roman Law recognised the ties of nature; the father was bound to support his children and the illegitimate child was later required to maintain his mother but not his father.

Legitimatio per subsequens matrimonium formulated by Constantine was regarded with favour by the Church and introduced in the Common Law of most European countries including Scotland.

England remains the only country in Christendom, or even in Islam, which refuses to legitimatise children by the subsequent marriage of their parents. In 1236 at the Council of Merton the Bishops tried to amend the law, but the great Barons refused on their well-known logical grounds: *Nolumus leges Angliæ mutare* (we will not change the laws of England).

The mother is solely responsible for her illegitimate child, and may be summoned and imprisoned for "failing to maintain it." She may not leave it alone in the workhouse but is compelled to remain there too. The putative father, if sufficient evidence is forthcoming, may be compelled to pay a sum not exceeding 5s per week, and this sum sinks often as low as 2s. 6d. or even 1s. Unfortunately "evidence" is seldom forthcoming, and about 90 per cent. of putative fathers run no risk of financial responsibility; under the Poor Law this average is probably much lower. "I doubt if it is 1 per cent." said an intelligent and experienced relieving officer whom I consulted on this point. The latest figures existing date back to 1913, when 37,909 births produced 6,914 affiliation orders, of which 1,445 were enforced by imprisonment.

There are, strictly speaking, no recognised Adoption Laws in England but Boards of Guardians under the Protection of Children Acts (1889 and 1899) have power to protect and adopt the children of drunken, dissolute or cruel parents, and this power is often extended in favour of men and women who adopt foundlings from the parish so that these foster parents may be delivered from the possible claims of those parents who exposed and deserted the babes in their infancy.

The crime of desertion has, I believe, increased of late years, especially since the war, as it is almost impossible to find foster-parents especially, in London and our large cities. The unfortunate mother may not leave the child in the workhouse; she is often alone and friendless—no one will take the child even for a few hours; to look for work with such a certificate of bad character in her arms is useless, and so she deposits the unwelcome little stranger on a doorstep or in a surburban garden: and which of us in a cruel and unimaginative society will feel ourselves sufficiently without sin to cast the first stone at her?

The chief reforms suggested by the Public Service Committee of the N.W.W.W. are there.

That there should be no maximum amount in the maintenance order, which should be fixed according to the financial position of the parents. Free summons granted against the putative father in necessitous cases. Subsequent marriage of the parents should legitimatise the child. The Affiliation Orders Act, 1914, should be amended so that the duty of recovering payments should be thrown on the collecting officer without any reference or expense to the mother. The adoption of children should be legalised, and the rights of foster parents protected. Above all, an unmarried mother should be allowed to leave her child in the workhouse if she has obtained work and can pay a reasonable charge towards the child's maintenance; this to be a temporary war measure.

Mrs. Gray points out that amendments to the law will not suffice to meet the needs of these unfortunates and suggests:—

1. Maternity Homes in connection with which there should be waiting homes for expectant mothers.

2. Hostels for mothers and babies to which day nurseries should be attached, where mothers could live with their babies and go out to work.

3. Special homes for mothers suffering from mental or physical defects.

4. Assistance for those who prefer to place their babes with foster mothers.

5. Small homes for babes and young children.

Many of these schemes are already in working order, but it is quite impossible for voluntary effort to meet the need. We heartily recommend our readers to procure a copy of Mrs. Gray's pamphlet and study it carefully for themselves.

Margaret Wynne Nevinson.

Women's Institutes.

About thirty years ago a few of the many women on lonely homesteads in Canada determined to solve the problem of how life for them could be made pleasanter and better. They realised that household drudgery could be lessened by sensibly planned houses, and that leisure could be spent profitably and happily if gatherings could be arranged for interchange of ideas and for social intercourse. These women arranged to meet once a month to discuss the special subjects that appealed to them, and to arrange how to carry into practice suggestions of various kinds. Above everything, they wanted well-equipped schools in which the teachers should be carefully selected citizens of a well-ordered state, qualified to carry on the education of the boys and girls on whom the future of the country depended. They discussed housing reforms, community schemes, adult educational facilities, household economies, literature, and the hundred and one interests that touch the lives of intelligent people. These discussions prepared a band of resolute women ready for public service when action was required.

Thus was formed the first Women's Institute, and its ideals and aspirations have been handed on to the legions of Women's Institutes for all time.

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Many thousands of British women owe a debt of gratitude to Mrs. Alfred Watt of British Columbia, who brought the knowledge of Women's Institutes to England, and to the Agricultural Organisation Society which had the courage to launch the Institutes in this country. Agricultural co-operation had taught better business to the farmer, but had not succeeded in attracting the sympathy of the farmer's wife. Since September, 1915, when Llanfairpwll Women's Institute was started in Anglesey, the women belonging to 700 villages in England and Wales have proved that the Institutes have the compelling force to bring together and keep together for work and pleasure country women, old and young, rich and poor, wise and simple. The Women's Branch of the Board of Agriculture took charge of the propaganda work in connection with the Institutes in October, 1917. The 137 Institutes then in existence formed the National Federation of Women's Institutes, which represent the voluntary side of the movement, and to which all the Institutes are affiliated.

Official recognition has been of enormous benefit to the movement. A more human, and therefore more interesting piece of work was never undertaken by a Government department, nor was work ever more sympathetically or carefully handled by its promoters. The objects of the Institutes are set forth in the book of simple rules, which are signed on behalf of the Committee of each Institute. The objects are :—

1. Stimulating interest in the Agricultural Industry,
2. Developing co-operative enterprises,
3. Encouraging home and local industries,
4. Studying home economics,
5. Providing a centre for educational and social intercourse and for all local activities.

The fundamental rules forbid the introduction of controversial subjects of a party, political, or sectarian character. Once an Institute is formed it is self-supporting and self-governing. Twenty-five women can start an Institute. A Committee of ten is elected, and from the Committee a President, Vice-President, Treasurer, and Secretary are elected. Each member pays a yearly subscription of 2s. A monthly meeting is held. The programme is generally drawn up beforehand for each meeting for the coming twelve months. An Institute meeting has various attractions; the Secretary must give an account of the work done by the Committee since the previous meeting, then follow a demonstration in some art or craft, an address on a subject of interest such as current events, gardening notes for the month, a Canadian "Roll Call," which shows what a simple English proceeding can gain by a voyage across the Atlantic and back, these items are interspersed by song, dance, or recitation as local talent allows. There is generally an exhibition of members' work or of articles descriptive of the demonstration or address. The "Suggestion Box" is opened, and the ideas of members are discussed. In normal times the cup of tea with home-made bread and cakes were special features of Institute gatherings, but now tea is merely a symbolic reminder of more prosperous days, while many Institutes have postponed the institution of tea-table rites until peace celebrations can justify the display. The best results of the Institutes are the friendly relations that have already developed between people who were at best apathetic and often antagonistic to each other. "I never knew," said an old dame, "that there were so many pleasant people in the village till the Institute came along." Natural development is always slow: the suspicions and jealousies whose roots are in bygone traditionary quarrels, are not to be overcome in a day, but the Institute succeeds in establishing common interests which will engender right feeling and lead to natural intercourse.

The Women's Institute must make itself part of the life of every village woman, and get each to recognise that she is taking a share in a great union of the Sisterhood of the Nation. "What can I give to the village?" has been the cry of the would-be benefactor. "What does the village want to give itself?" is the question the Institutes are asking, and village women are slowly formulating the answers, "better homes to live in," "opportunities to earn a little money through village industries," "pleasanter surroundings to live in," "educational advantages," "facilities to visit the nearest towns" : to a woman the pleasure of seeing what can be bought is next to the joy of buying; altogether, the longing is for a happier social life. The reconstruction of rural life is a grand sounding phrase that has occasioned much thought to students of the problem. Give the people the opportunities and the means for the ordinary enjoyments of life, and the problem is solved. The war has taught us that agriculture must be our prime industry. If this is admitted, then conditions of life for those who carry it on must be made not only favourable, but attractive. In old countries as well as in new, the woman must be happy and satisfied with her lot in order to ensure the contentment of the man and family. In creating an awakened cheerful womanhood, preparing unconsciously for the duties of community life, the Institutes are doing incalculable service for the future.

Some of the apparent results of the Institutes may be mentioned. War conditions have necessitated concentration on food production, food conservation, and food distribution. Allotments have been cultivated, pig and rabbit clubs have been started, fruit and vegetables have been preserved, and marketing schemes of various sorts have been successfully carried out. Communal Kitchens, school dinners, communal jam making, cheese making, boot mending, tinkering, dressmaking, laundry work, bread making, cooking, basket, mat and toy-making, co-operative buying and selling of various commodities, dental clubs, baby clinics, dancing and singing classes are among the activities of the Institutes. The Institutes are helping the people to discover their own resources, and to make use of them. The spirit of co-operation is their living force, and through it the country women of England will help to make strong the foundations of their country's reconstruction.

Notes from Ireland.

A serious situation has developed in Irish primary education. For some years the teachers have been in revolt against conditions and salaries. The steady rise in the cost of living has brought matters to a crisis, and now the Treasury is faced by an ultimatum from the teachers. Failing an increase in the amount of the war bonus, there is to be a strike of one day on Wednesday, October 2nd. If this action has no effect, there will be a longer strike in November.

A recent article in The Common Cause dealt with the question of salaries, and it is only necessary to give one instance of present rates of pay. A teacher in Grade III. receives a yearly income of £84, including war bonus. Teachers in the country are often obliged to have recourse to such occupations as bee-keeping or poultry rearing, not carried on as a hobby, but as a means of livelihood. Their poverty excludes them from the society of all except the labourers and smaller farmers, and the whole status of the profession thus suffers. It must be difficult for the married teacher to maintain order when his children have to attend school barefoot. It was stated by a Senator of the National University that she found it impossible to advise young women graduates to enter the ranks of the primary teachers, as the prospects of a living were so poor. The present demand is that the primary teacher, whose salary is paid by the State, shall be placed on the same basis as other Civil servants, and paid a war bonus at the same rate. It is the delay in this concession which has driven the teachers to adopt their present course. In pressing their demand, they have the support, not only of practically every woman's organisation in Ireland, but of the National Board of Education. The increases asked for would cost about £400,000, the Treasury holds back, and it is only too probable that the threatened one-day strike will take place.

On Saturday, September 28th, a representative deputation of women waited on the Chief Secretary for Ireland. It included members of the National Federation of Women Workers and the Irish Women Workers' Union, of the Irishwomen's Civic Federation, the Women's Political League, and other suffrage societies, professional women and University graduates, and was organised by Miss Harrison of the Civic Union. They wished to press upon the Chief Secretary, not so much the grievances of the teachers, though these were fully realised, but the injury to the moral welfare of the children involved in such a strike as that contemplated. The deputation pointed out the injury to discipline, the object lesson in the advantages of resistance to authority which such a strike would carry with it. Hatred of England, unrest, disobedience, all these would be strengthened. It is not good for the nation when the children learn that only force can gain a hearing.

The proceedings were private, but the deputation was allowed to state that the Chief Secretary, who showed great sympathy, promised to lay their views before the Government immediately. By the time this is in print, the result will be public property. It is most earnestly to be hoped that a generous spirit will inspire the Treasury to yield at once, since it is obvious that the teachers' demand must ultimately be conceded, for they cannot be left to starve. Meanwhile, the strong deputation of Saturday is another instance of that union on vital questions among Irishwomen, which supplies one bright spot in the Irish political outlook at the present moment.

D. Mellone.

We hear on going to press that the strike occurred on October 2nd.

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Victorian Heroines.—VI.

THE WOMEN OF TROLLOPE'S NOVELS.

There are certain houses, a few gardens, an occasional mood of the weather, which recall the writings of this or that novelist. Large empty rooms with pale-coloured walls hung with gilt-framed mirrors can make Henry James's conception of conversation seem reasonable, a London square with plane trees against a September sky gives a pleasant feeling of living in a contemporary novel and a certain kind of unpretentious, solid, deep-roofed country house, with iron railings dividing a paddock and orchard from an old-fashioned garden, creates the comfortable, unmistakable, easily recognised atmosphere of Anthony Trollope. It is not so much that certain surroundings explain certain novelists, as that some backgrounds make motor cars and telephones and week-end visits, and social reform, and free-thought and Omega curtains and Montessori education hopelessly new, crude, jarring, tedious. To look at the beauty and appropriateness of some mid-Victorian houses is to long to see Lily and Bell Dale riding down the drive in inconvenient (and probably dangerous) habits, attended by young men with side whiskers who go to church every Sunday and believe in the infallible superiority of the male sex; it is to regret modern improvements and Women Suffrage; to sympathise with Florence Nightingale's relatives, instead of with the pioneer herself. Of course it must all have been very different for the people who lived through it, particularly for those who did not lead the secure and pleasant lives for the most part pictured by Anthony Trollope. It is difficult to realise that George Meredith was born only thirteen years later than Trollope, and that the men and women who looked forward to the next instalment of "The Small House at Allington" in the *Cornhill Magazine*, and who were shocked or amused by the Women Suffrage Amendment to the Reform Bill of 1867, were the same who read (or ignored) "Rhoda Fleming." This difficulty, however, is created, not by Trollope but by Meredith. No one ignorant of the political history of the day would have difficulty in guessing the fate of Mill's famous amendment if they had read "Phineas Phinn." Trollope was essentially the painter of things as he saw them, a believer that novels should be truthful, but at all costs pleasant. Meredith was a reformer and a poet—he saw visions and painted great canvases, Trollope observed life and took photographs. But the curious and delightful thing about the chronicles of Barset and the histories of Phineas Phinn and the rest is that though they are essentially novels of manners, though they do not set out to paint great passions or reveal great truths, yet they are full of imagination and sympathetic insight. There is much poking of fun, kindly scoffing, and occasonal satire at the expense of those who would appear to be other than they are, who think they can put the world right or who seek to upset the pleasant, easy order of things for the imaginary benefit of the oppressed; but almost the only people with whom no sympathy and understanding are shown are the man and woman who are mean, mercenary, hypocritical or cruel. Trollope was fond of the word "gentleman"—a word which, much misused, has now fallen into disuse—and although he does not use the actual word so frequently, he likes the characteristics which belong to the kind of woman he called a "lady." Perhaps this declared preference, combined with distinctly Tory principles, is what has brought Trollope into bad odour with modern readers of liberal views. He is held up by at least one well-known writer on feminism as the type of all that is hopelessly mid-Victorian and retrogressive. It is certain that he agreed with his delightful Lady Staveley "that it was a young woman's duty to get married," rather than to adopt the profession created by Miss Nightingale; but it is equally clear that he detested young women who married for the sake of money, position, or indeed for any reason except the best, and "dear Lily Dale," Trollope's most enchanting character, remained, for the best of reasons, an old maid till the end. He was too good an observer of life, of course, to bring misfortune on all those who entered into alliances for reasons other than the best. Griselda Grantley with her *moiré antique*, her irreproachable manner and her Grecian profile is left in peace to the enjoyment of her magnificent jewels, her title, and her three lady's maids.

The wretched Lady Lura Standish, on the other hand, pays dearly for her *marriage de convenance*, and there is a truly horrible reality in the description of her life with the Laird of Loughlinter. She is, with one exception, the most tragic of Trollope's figures; she sacrificed her fortune to pay her brother, Lord Chiltern's debts, and in doing so made her marriage with

the penniless Phineas Phinn impossible. Her husband made her life intolerable by a means all the more terrible for her because to the society in which she moved and in which all her enjoyment lay it furnished no adequate excuse for her leaving him. He was the type of man who asked her on going to bed if she had mended the glove to which he had drawn her attention that morning! If Trollope does not altogether sympathise with Lady Laura, it must be that she has not the spirit, the courage, the determination that make him really partial to a woman when combined, be it always remembered, with proper standards of behaviour. In his very beautiful and moving portrait of Mrs. Crawley—that clergyman's wife who is surely worthy of a place next George Eliot's Millie Barton—it is the courage, the steadfastness, the sheer strength of character that he insists on even more than on her touching devotion to her warped and embittered husband. It is the courage that hundreds of women have shown, not once or twice, but day after day for a life-time, but it is the type of endurance that men, perhaps, have not always been quick to recognise. In his magnificent "Orley Farm," we find ourselves constantly admiring the courage of Lady Mason and even Eleanor, the gentle daughter of the gentlest of men, seems more of a favourite with Trollope after she has boxed Mr. Slope's ears. Madeline Staveley, it is true, shows no more courage than is required firmly to refuse the offers of marriage from a highly eligible and extremely handsome young man who is strongly supported by her mother; and she must have known her father would want her to have her own way. But Madeline is so charming that Trollope loves her nearly as well as "dear Lily Dale," and no more delightful picture of the relationship of a father and daughter exists in the English novel than that of Judge Staveley and Madeline with the single exception of that of Mr. Harding and Eleanor.

But in these stories there is yet another proof that the women are regarded as human beings, for the author recognises that the female as well as the male being is capable of friendship. Lily feels real friendship for John Eames, but her mother, her sister Bell and Grace Crawley are the people she really cares for—apart from Crosbie, and her intense affection for these is as well conceived and as strongly insisted on as her passion for her faithless lover. The only thing she will not do for her friends is to forget that she had loved passionately, in order to satisfy them by marrying a man for whom she could feel friendship but no more.

Next to the loving, courageous, and the well-bred Trollope seems to have placed the unassuming and the genuine woman even when these merits were not combined with good taste. He surely had a warm place in his heart for Mrs. Furnival, certainly preferring her to Mrs. Grantley and her own daughter Sophia Furnival, and possibly even to such as Lady Lufton and Lady Staveley. There is no question but that he would put her above the insufferable ladies of the de Courçy family.

If a woman could not be like Madeline or Fanny Lufton, or again, like the delightful, frank Miss Dunstable, he preferred them like Mrs. Furnival. Absurd, even vulgar, she undoubtedly was, but she had stuck bravely to her husband in their poverty and hated the prosperity which estranged them. In old Miss Thorne of Ullathorne he loved the real aristocrat, but in Lady de Courçy he ridiculed the high birth that eternally draws attention to its elevation above the common crowd, and he takes a positively cruel delight in her retirement to Baden Baden and Lady Amelia's even deadlier fate in St. John's Wood.

But for the famous, the indescribable, the overwhelming Mrs. Proudie, does Trollope reserve the full blast of his satire. It is through Mrs. Proudie that her author will probably be longest remembered. The public will cease to weep for Mrs. Crawley and Lily Dale, they will no longer laugh with Lady Glencora and delightful Violet Effingham (who rivals Lily for high spirits), but while bishops exist they will still enjoy the spectacle of the hen-pecked bishop. But even to Mrs. Proudie he tried to do justice. He puts such phrases as "She-Beelzebub" into the mouth of Archdeacon Grantley it is true, but in his own capacity, he strives to find some justification for her violence, her obstinacy, and her intolerance.

"For she was a woman not without a conscience, and by no means indifferent to the real service which her husband, as bishop of the diocese, was bound to render to the affairs of the Church around her. Of her own struggles after personal dominion she was herself unconscious; and no doubt they gave her, when recognised and acknowledged by herself, many stabs to her inner self, of which no single being in the world knew anything."

And again:—

"In spite of all her roughness and temper, Mrs. Proudie was in this like other women—that she would fain have been loved had it been

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possible. She had always meant to serve him. She was conscious of that; conscious, also, in a way that, although she had been industrious, although she had been faithful, although she was clever, yet she had failed. At the bottom of her heart she knew that she had been a bad wife. And yet she had meant to be a pattern wife! She had meant to be a good Christian; but she had so exercised her Christianity that not a soul in the world loved her, or would endure her presence if it could be avoided! She had sufficient insight to the minds and feelings of those around her to be aware of this."

But in spite of these attempts at justification, it is Mrs. Proudie's temper, and the vulgar scenes created by it that we remember. We recall her intolerable attitude about Hiram's Hospital and Mr. Harding, her mean economies, her talk of the Sabbath Day, and most of all her persecution of Mr. Crawley through the medium of the oily Thumble. No! Mrs. Proudie, hideously life-like (for she is no caricature such as Dickens might have produced), will remain Trollope's greatest claim to fame. But for those who have an affection for the Mid-Victorian, and above all for those who want to understand a generation fast passing away, Eleanor, Lily, and Violet will be the dearest of friends.

M. G. C. J.

Reviews.

The Village Wife's Lament. By Maurice Hewlett. (Martin Secker. 3s. 6d. net.)

It is well that Mr. Hewlett states in his preface how he has put into the mouth of the village wife thoughts "which she may never have formulated"; he might have added that, had she done so, it would not always have been in the words he has chosen. A village wife does not use the expression "foiled and frustrate," nor those words so useful to the rhymer, "dight" and "thrall"; nor "*nil*." But thus to criticise is merely to temporise, for the reader is so moved by the poem, so utterly convinced of its essential truth, both artistic and actual, that he is almost dumb with emotion. "This is true; this is beautiful," is all he finds to say. The poem is a masterpiece: it is so intolerably significant, and yet so spare; so full, yet so uncrowded; it is a "reading of earth"; it is like a delicate, hardy plant, whose roots go deep into the chalk. The story related by Nancy herself begins with her childhood:—

"I hear them call their saucy names—
Mine was Maypole Nance;
I see our windy bickering games,
Half like a dance;
The opening and closing ring
Of pinafored girls,
And the wind that makes the cheek to sting
Blowing back their curls!

There in the midst is Sally Waters,
As it might be I,
With the idle song of Sons and Daughters
Drifting out and by—
Sons and daughters! Break, break,
Heart, if you can—
How have they taught us treat sons and daughters
Since I began?"

Then the village girl fell in love:—

"And men may cheer at tales of wars,
But every girl knows
What makes her eyes to shine like stars
And her face a rose."

Her Ted was a shepherd, "one of your still men":—

"And when he smiled, his dear and shy way,
Sidelong his mouth,
I always thought the sun fell my way
And the wind south."

It will be seen by this alone that Mr. Hewlett knows how to convey the beauty of love. But quotation is unfair to him; the effect of his supple easy rhythm, Nancy's simple narrative—which she interrupts to lament over her heart-breaking grief—is cumulative. Eventually she and her shepherd wed, but not before she has been "out to service," a brief passage which shows us the extraordinary insight of the poet into the circumstances of which men can but know little. Then one day the bride, standing at her door, "caught a flying word":—

"'Then that means war!' I heard them say
And my heart stood still."

August came, and she knew she was to be a mother; but before her time was due, her shepherd had gone to the front; and

"'Twas on that very day
When my life should be crown'd
As I lay in, he lay
Broken upon the ground."

Is it any wonder that she rails at fate, at "haut kings," and those who make war? Her child died; but that was only a drop in her sea of sorrow. She had no reason to live. Let the village wife speak for herself, and an uncounted number of men and women to-day:—

"O piety of hand and knee,
Of lips and bow'd head!
O ye who see a soul set free—
Free, when the heart is dead!
There is no rest but in the grave;
Thither my wasted eyes
Turn from the only home they have,
Where my true love lies."

Mr. Hewlett has enriched English literature.

E. B. C. J.

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Correspondence.

THE UNMARRIED MOTHER AND HER CHILD.

Madam,—Some time ago an article by Dr. Saleeby was published in The Common Cause drawing attention to the newly formed National Council for the Unmarried Mother and her Child, of which Mrs. H. A. L. Fisher is Chairman and Miss Rosamond Smith one of the Honorary Secretaries. I should much like to enlist the sympathy of your readers in the work which this Council is undertaking.

It hopes ultimately to bring about a number of reforms in the legal and social position of the unmarried mother and her child; but before it can achieve any definite results, much patient spade-work will have to be done. Aims which involve, as do these, the active co-operation of public authorities, private societies, &c., necessarily require a long time to elapse before they can bear fruit. For centuries public opinion has been accustomed to acquiesce in the sole bearing of the burden by the woman, and such an attitude will not be reversed in a day.

Nevertheless, signs are not wanting that the public attitude is already undergoing a change, and it is not unjustifiable to hope that the work of the Council will be completed at a not too distant period. If, however, it is to be brought to a successful conclusion, funds are necessary to enable it to continue at all; the Council depends on the public for financial as well as for moral support. Every donation received, however small, will be doubly welcome, both by enabling its work to be carried out, and as a token of sympathy with the aims which it seeks to promote.

D. L. Adler.

Secretary of the National Council for the Unmarried Mother and her Child.

"RELIEF TO THE NECESSITOUS WIDOW AND ILLEGITIMATE CHILD. AN ERRONEOUS VIEW SET RIGHT.

Madam,—1. Under the above headings, the *Poor-Law Officers' Journal* for August 30th makes the following statement:—

> "At a recent meeting of the Oxford Board of Guardians a widow who had had an illegitimate child applied for relief—the relief to take the form of admission of some of her children to the Board's Schools at Cowley. The Rev. C. Plummer expressed the opinion that such relief could not be legally given, as admission to the Cowley Poor-Law Schools would constitute *outdoor relief*. His opinion, we may say, was erroneous. . . . After the Rev. C. Plummer had expressed his opinion, Councillor Perkins said: 'We are surely not going to penalise women who have made mistakes.' The Chairman replied: 'It is not lawful.'"

The Editors of this Journal, who are themselves lawyers (while the Chairman is not), then explain the law on the subject, going fully into detail, and showing that the Guardians could have taken a child into the Poor Law School notwithstanding that it was illegitimate.

2. I think the Societies concerned with the protection of children, the diminution of infant mortality, baby welfare, and Women's Associations, should ask the Local Government Board to direct the Poor Law Inspectors to point out to Boards of Guardians their powers and responsibilities towards illegitimate children, and the rights of those innocent children with regard to relief. The right of children generally to relief appears very definitely in the judgments of the Court of Appeal in the *Merthyr Tydvil* case.

3. Some people will say this case is an argument in favour of carrying out the recent Report for reconstruction of the Poor Law and abolition of the Boards of Guardians. I think it is not; for if the suggestions of the Report are adopted, the legal right of the necessitous child (and indeed of all the necessitous) to relief would disappear; and I do not think that the proposed Committees for relief would be any improvement on the Guardians who now consist of men and women really anxious to do their duty.

J. Theodore Dodd, J.P., Barrister-at-Law.

IN MEMORY OF MISS RUTH HOLDEN.

Madam,—I think that your readers may be interested to hear that a fund is being raised in memory of Miss Ruth Holden, who died whilst serving with the Millicent Fawcett Units in Russia. The fund is being organised conjointly by Newnham and Radcliffe, her two colleges, and its object is to promote an exchange of students between these two colleges, and so to foster the sympathy between America and Great Britain which Miss Holden demonstrated at the cost of her life.

If any of your readers who knew Miss Holden at the time she was working for the Unit would care to subscribe to this fund, I should be very glad to receive their donations.

(Miss) Dorothy Jordan Lloyd.

Newnham College, Cambridge.

WOOL WANTED.

Madam,—If any of your readers have bits of wool for which they have no further use, will they kindly send them to me? I have been asked to make some mufflers for our soldiers, and, in order to save grey wool, to knit with oddments in any colours.

Eleanor L. Helmore.

Atlantic House, Polyeath, St. Minver, Cornwall.

EDITORIAL.

We hear from Mrs. Martina Kramers that in her article, "The Result of the Parliamentary Election in Holland" (The Common Cause, August 30th), she omitted to show that it was the party-vote and not the preference-vote which brought the first woman into Parliament. She writes: "Of the 11,000 preference votes for women candidates, Dr. Aletta Jacobs has obtained 1,919, and the elected candidate—Miss Suze Groeneweg—only 569."

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Reports, Notices, etc.

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News from Societies.

STOKE-ON-TRENT AND NEWCASTLE-UNDER-LYME.—The meeting in the Victoria Hall (Hanley Town Hall) on September 20th was a great success. The President's opening remarks contained a brief but comprehensive survey of the new position of women. Mrs. Ring, whose speech was inspired from start to finish, and held an appreciative and attentive audience, put before us very clearly the tremendous power women have under the Act to raise the whole moral standard of English life—parliamentary, municipal, and private. "Patriotism is a passion for humanity, which begins but does *not end* at home." She pleaded eloquently that we should push housing reform, and dealt in forceful and convincing words with the War Cabinet's intolerable idea that there should be different standards of morality for men and women. She then moved the following resolution :—"That this meeting of men and women electors of the County Borough of Stoke-on-Trent and the Borough of Newcastle-under-Lyme, while recognising the urgent necessity for checking the spread of venereal disease, respectfully points out to the Government that Regulation 40 D., D.O.R.A., fails to achieve that object, and inflicts besides a gross injustice and outrage on British womanhood. This meeting further demands that all legislation dealing with this subject shall be equal as between men and women."

This was seconded by Dr. Boyd, who has always been an enthusiastic supporter and a member of the Society. He appealed to the audience not only to support the resolution, but to make it the main business of life to upset the present state of affairs.

The Suffrage hymn, of Blake's noble words and Sir Herbert Parry's uplifting strains, was then sung.

Dr. Saleeby moved the second resolution : "That this meeting of men and women electors of the County Borough of Stoke-on-Trent and the Borough of Newcastle-under-Lyme protests against the continued sacrifice of present health and future life, and demands that the Government shall establish a Ministry of Health without further delay." He pleaded for all energies to be co-ordinated in one Ministry of Health whose ideal principles must be to learn and to teach, to guard and to help. If we are to achieve health, as distinguished from attempts to heal, we must have knowledge, and that will necessitate everlasting research.

Dr. Saleeby again spoke as the champion of mothers and babies, and all questions concerning their welfare, and he closed by saying that only a Ministry of Health could tackle these matters in the proper way.

Miss P. Wedgwood (Org. Sec., N.F.W.W. in N. Staffs) seconded, and both resolutions were carried unanimously.

The N.U.W.S.S. Headquarters had kindly lent banners of famous women, and that of Josephine Butler, hung over the platform table, with the Union Jack as a background, pointing out that women's work for their country lies chiefly along the lines so courageously laid down by her. Many of the clergy have helped us very much by their sermons on Sunday, September 22nd—Franchise Sunday—on the "Responsibiity of Citizenship."

National Union of Women's Suffrage Societies.

The National Union of Women's Suffrage Societies.
President: MRS. HENRY FAWCETT, LL.D
Hon. Secretaries:
MISS MARGARET JONES.
MRS. OLIVER STRACHEY (Parliamentary).
MISS EVELYN ATKINSON (Literature).
Hon. Treasurer:
MRS. ALYS RUSSELL.
Secretaries:
MISS AGNEW, MRS. HUBBACK (Information and Parliamentary).
Offices—Evelyn House, 62, Oxford Street, London, W. 1
Telegraphic Address—Voiceless, Ox, London. Telephone—Museum 2668.

Headquarter Notes.

The N.U.W.S.S. is doing all it can to have pressure brought to bear in Parliament to pass during the next Session a Bill making women eligible as Members of both Houses of Parliament. It is important that all M.P.s and candidates should be approached on this subject by members and societies in each constituency.

The Union is going to offer evidence before the War Cabinet Committee on Women in Industry on October 14th. This evidence should be as complete as possible. It would be of great assistance, therefore, if readers of THE COMMON CAUSE send, as soon as possible, instances from their personal knowledge as to :—

(1) Cases in which men and women are receiving the same rates of pay for the same work.

(2) Cases in which men and women are receiving different rates of pay for identical work.

(3) Cases in which men and women are receiving very different rates of pay for work which, although not identical, is very similar.

(4) Cases in which lower rates earned by women are due to, or are said to be due to :—

(*a*) Lack of opportunities for education, apprenticeship, and training.

(*b*) Family ties, domestic duties, and the expectation of marriage.

(*c*) Physiological differences.

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Information Bureau.

The Lending Library of the Information Bureau is constantly being added to; a catalogue would, therefore, soon become out of date. Lists of new books now in the Library will, however, be sent on application.

A Good Offer.

Societies of the N.U.W.S.S., Women's Citizens' Associations, and other women's organisations, should pay special attention to the following offer, which is likely to prove of great use to them, particularly if they are organising local Information Bureaux.

The Literature Department of the N.U.W.S.S. is taking stock, and wishes to dispose at reduced rates of duplicate copies of the following :—

"Who's Who" (1914), 9s. 6d. (reduced from 15s.).
"Statesman's Year Book" (1914), 3s. 6d.
"Suffrage Annual and Women's Who's Who" (1913), 4s. 6d. (reduced from 6s.).
"Labour Year Book" (1916), 2s (reduced from 2s. 6d.).
"English Woman's Year Book" (1915), 2s. (reduced from 2s. 6d.).
"Women's Suffrage," by Mrs. Henry Fawcett, 9d. per copy, or 2s. for 3 copies.
"Five Famous French Women," by Mrs. Henry Fawcett, 2s. 9d. per copy (reduced from 3s. 6d.).
"Liberty," &c., by John Stuart Mill (red leather), 1s. 3d. per copy (reduced from 1s. 6d.), or 3s. for 3 copies.
"The Feminist Movement," by Mrs. Philip Snowden, 1s. per copy.

Items of Interest.

Miss Maude Royden is obliged to undergo a slight operation, and will therefore have to cancel all her October engagements.

A very successful concert was held on Saturday last (September 28th) in the Queen's Hall, in which Miss Muriel Foster, Mr. Gervase Elwes, Miss Hilda Saxe, and Mr. Albert Sammons took part. During the performance the audience had the pleasure of hearing Miss Foster and Mr. Elwes sing in duet Bach's beautiful anthem from the *Magnificat*, after which Miss Saxe and Mr. Sammons played the Kreutzer Sonata, in which Mr. Sammons particularly excelled himself with his exceedingly graceful handling of the second movement. The performers were recalled again and again.

The Shakespeare-Opera season at the Victoria Hall (the "Old Vic") opened on Saturday last (September 28th) with a performance of *The Merchant of Venice*. Miss Sybil Thorndyke was "lent" by the manager of the Oxford (where she has been playing so successfully in *The Kiddies in the Ruins*) to the manager of the Victoria Hall, and the reappearance of Mr. Russell Thorndyke caused great enthusiasm among the audience. The performance was as excellent as usual, and the programme for the season looks most attractive.

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Forthcoming Meetings (N.U.W.S.S.)

OCTOBER 7.

Aldridge—Aldridge Women's Village Council—Mrs. Osler 7 p.m.

OCTOBER 8.

Shoreham — Women's Institute — Speaker: Mrs. Davison—Subject: "Citizenship" 6.30 p.m.

OCTOBER 11.

Poplar — Presbyterian Settlement, 56, East India Dock Road 5 p.m.

OCTOBER 12.

Scarborough—Prince of Wales Hotel—Conversazione—Speakers: Mrs. Henry Fawcett, LL.D., Mrs. Corbett Ashby 3.30 p.m.

OCTOBER 14.

Clapham—Wesleyan Church, Clapham High Street—Women's Own—Speaker: Mrs. Watson—Subject: "Citizenship" 3.15 p.m.

OCTOBER 14.

Peckham—Peckham Rye Mission, Prince's Terrace — Women's Meeting — Speaker: Miss Helen Downs — Subject: "The Duties of Citizenship" 6.45 p.m.

OCTOBER 15, 16.

Caxton Hall—National Conference of Women (convened by the Labour Party) to discuss "Women's Civic and Political Rights and Responsibilities."

NOVEMBER 21, 22, 23.

Grafton Galleries—Tribute Sale to raise money for the endowment of beds under the Garrett Anderson Memorial Scheme. Stalls will be held by artists, women writers, musicians, civil servants, nurses, W.A.A.C.s, &c. Gifts of all kinds, including provisions, books, needlework, blouses, curios, should be addressed to Miss I. Murphy, 144, Euston Square N.W.1. 11 a.m.

Coming Events.

Caxton Hall — Catholic Women's Suffrage Society—Public Meeting to demand the withdrawal of 40 D, D.O.R.A.—For details see announcements opposite 3 p.m.

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ANNOUNCEMENTS.

MARRIAGE.

BROWN-WRIGHT.—On September 28th, at St. Botolph's Church, Worthing, by the Rev. Marchant Pearson, M.A., Headmaster of Worksop College, cousin of the bride, Tom Brown, of Holmrook, Cumberland, to Helen Mary Katharine, only daughter of Mr. and Mrs. Henry Wright, of West Mansions, Worthing.

The Catholic Women's Suffrage Society

A PUBLIC MEETING

To demand the withdrawal of Regulation 40 D
(Under the Defence of the Realm Act)
will be held at
CAXTON HALL, WESTMINSTER
On Saturday, October 12th, at 3 p.m.

Speakers:

Dr. Alice Vowe-Johnson. The Rev. Vincent McNabb, O.P.
Miss Alison Neilans *(for the Association of Moral and Social Hygiene).*

The Hon. Mrs. Walter Roch in the chair.

Entrance free. Tickets for reserved Seats 1s. & 6d. from the Hon. Sec., Room 22, 55, Berners St., W.1.

ASSOCIATION OF ADVERTISING WOMEN.—Meeting, October 7th, Connaught Rooms, Great Queen-street, 8 p.m. Speaker: Mrs. Lough, on "The Need of a Ministry of Health and Women's Share in it." Admission Free.

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